

**AMERICAN WOMEN RESPONSIBLE**

**FOR THE**

**EXISTENCE OF AMERICAN SLAVERY:**

**CONVERSATION**

**BETWEEN**

**AN ANTI-SLAVERY LECTURER AND A LADY.**

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**ROCHESTER :**

**E. SHEPARD, BOOK AND JOB PRINTER, STATE-STREET.**  
**1846.**

## AMERICAN WOMEN RESPONSIBLE FOR THE EX- ISTENCE OF AMERICAN SLAVERY.

*Lady.*—Good morning, Mr. F., I have called to have a few moment's conversation in regard to last evening's lecture. There was one thing stated by yourself, last evening, that greatly startled me, and which is causing much excitement among those of your auditors, represented by myself. Indeed, I think Abolitionists would gain much more to their cause, were they more guarded in their statements. And, (excuse my plainness,) I think this would be true of yourself, Mr. F. To tell you the truth, my mind has been greatly disquieted since leaving the lecture-room last evening, nor am I alone in my feelings on this subject.

*Lecturer.*—Your frankness is commendable, Mrs. A., and your cautions worthy of consideration. Abolitionists are but men, and therefore liable to err. I promise you that this admonition shall inspire me with renewed vigilance.

*Lady.*—I certainly hope so.

*Lecturer.*—Be pleased to inform me, Mrs. A., what part of last evening's lecture you consider so exceptionable.

*Lady.*—You must be aware, Mr. F., that the large number of ladies present last evening, attended your lecture by the special request of the few Abolition ladies of the village. To take that opportunity, therefore, to lecture us about our connection with slavery, was quite out of place.

*Lecturer.*—The zeal of your abolition neighbors is worthy of imitation. But why did they desire your presence

at the lecture? Is it not probable that the ladies of whom you speak, have made *you* interested in the subject of slavery, by the same process by which they have made themselves interested? So I regard it. And you will undoubtedly admit it to be more desirable to talk *to* individuals, especially ladies, than to talk *about* them.

*Lady.*—Most certainly, but to attach to us the amount of responsibility which you did, is unwarrantable, and can do the slave no good.

*Lecturer.*—But pray, Mrs. A., to what particular part of the lecture do you refer, as being so objectionable?

*Lady.*—There were many things which have passed from my mind, which, at the time, I regarded as doubtful; but there was one statement which is constantly in my mind, and which I shall never forget. You said, and with an emphasis that startled all around me, **THE AMERICAN WOMEN ARE RESPONSIBLE FOR THE EXISTENCE OF AMERICAN SLAVERY!** Now, sir, you must know, this cannot be true.

*Lecturer.*—That statement was certainly made by me in the lecture.

*Lady.*—And, probably, without previous reflection as to its truthfulness.

*Lecturer.*—By no means. It was only for want of time that I did not carry the audience through the process of reasoning that has led me to the conclusion which you consider so startling. Be so kind as to give me your reasons, Mrs. A., for regarding the statement to which you refer, as being untrue.

*Lady.*—I will. In the first place I think “the American women” have nothing to do with “American Slavery,” therefore they cannot be responsible for its existence. In the second place, if we had, its existence is beyond our control. Besides, such a charge imposes on the “American women” a responsibility which we do not like to assume.

*Lecturer.*—These are, doubtless, your principal reasons; and you are, I suppose, willing to have them examined.

*Lady.*—I certainly am, nor can I conceal the hope, that

you will be induced to retract so bold an assertion, as, by so doing, you will restore quietude to many that heard your last evening's lecture.

*Lecturer.*---We should ever keep in mind, Mrs. A., that peace resulting from false principles, can never be lasting; the mistake will be discovered ultimately, and then the consequences must follow. But is it true, that the American women have nothing to do with slavery?

*Lady.*---I think it is; we did not cause its existence. Besides it is a *southern* institution, and subject to their laws. This, you must admit, is enough to release northern women from all responsibility.

*Lecturer.*---If I mistake not, yourself and daughter, were recently appointed a committee to solicit donations for foreign missions. I believe you were also chairman of a committee of the young ladies of your native town, for the relief of the suffering Greeks, during their struggle for freedom.

*Lady.*---Yes. And I was greatly astonished at the apathy some of our neighbors manifested towards that oppressed nation. But I am more grieved that the people are so slow to send the gospel to the idolatrous heathen.

*Lecturer.*---But pray, Mrs. A., is it any farther to the Southern States, than to Greece? Is not one hour of American Slavery more terrible, than days of Grecian suffering? And is not the idolatry of heathen nations regulated by laws more venerable for age than any law of American Slavery? Have we not the testimony of the Synod of S. Carolina and Georgia, that 'the slaves are heathen, and in some respects *more degraded* than heathen?' Does not Dr. Lafon, who has been an eye witness of heathenism in every form, declare slavery to be its *worst* form? Have we not all one Father; hath not one God created us? Why, then, do we deal treacherously. (Mal. 2: 10.) Is it not treachery to our brother in chains, to shut up our sympathies against him, to care for those in a milder condition, on the other side of the globe? Said Mr. Randolph to a Missionary society of his neighborhood; "Ladies, the heathen are at our own doors." It is wisdom and benevolence to help those nearest home, first, when

they need help most. Is it true, Mrs. A., that you have nothing to do with American Slavery?

*Lady.*---I confess, Mr. F. there is force in your suggestions, and I am willing to hear farther on this subject. But you would not have woman assume too much responsibility. You would not have her step from her proper sphere of action. I mean you would not have us attempt to change public sentiment on this question.

*Lecturer.*---It would be improper for any one to leave their appropriate sphere of action. But what is woman's proper sphere of action? Is it not to mitigate all the suffering and secure all the good in her power. Were this position occupied by the American women, slavery would soon expire. But tell me, Mrs. A., did you never suspect yourself of stepping out of woman's sphere, in going from house to house, distributing tracts, and gathering donations for the heathen?

*Lady.*---By no means. Should not our ignorant and degraded sisters of the Oriental world be put in possession of the gospel?

*Lecturer.*---But suppose public sentiment were against their elevation and education?

*Lady.*---Then I would call upon all to aid in revolutionizing a sentiment so corrupt.

*Lecturer.*---And yet the public sentiment of this nation is opposed to giving the gospel to the three millions heathen slave-men and women of the land. It is by the public sentiment of the nation, these three millions of abused ones are kept in the darkest ignorance, and the deepest debasement. Who, more than woman, should grapple with a sentiment so obnoxious, when woman is its principal victim. Every breeze from the South is burthened with the wail of woman's wrongs and woes. And shall woman be silent? No, abhorred be the thought. God has given woman a heart to feel, a soul to sympathize, an eye to weep, a hand to labor, a tongue to speak. And shall her heart be chilled---her sympathies stayed---her tears forbidden to flow---her hand unmoved---her tongue palsied, while her sister toils in chains day and night, unrequited---her body the prey of the spoiler---her mind debased, and

her soul forever ruined ! The American women nothing to do with slavery ! Are not women, slave-holders, and apologists for slavery and slaves ? Are not two hundred innocent babes torn from their mothers' frantic grasp every day, to be sold with cattle and swine ? Are not scores of wives, every day parted from the husbands of their choice ---thus embittering every future moment of their lives ? How many daughters are daily exiled to returnless bondage, in the dismal rice swamps or sultry plantations,

"Where the slave-whip ceaseless swings,  
Where the noisome insect stings.  
There no mother's eye can see them,  
There no brother's voice shall greet them,  
There no father's welcome meet them."

And these crimes and wrongs, sorrows and abuses, are perpetrated and suffered---not in China---not in India---not in Turkey---not in Greece, but in the republican and christian government of the United States of America---in the land of churches, missionaries, and liberty !

*Lady, (weeping)*---Alas, Mr. F., I am astonished at my ignorance ; why has not our minister instructed us on this subject ? surely, he would, were *his* children among the victims of these wrongs. I am sure my heart would have been enlisted, had my attention been directed to the condition of these suffering ones. My conscience condemns me, I am overwhelmed at my cruel neglect and apathy. I now see that American women have *much* to do with Slavery. I wonder the language of Job, (29: 16,) has never occurred to me, where he says, "The cause which I knew not, I searched out." I should have studied into this subject myself, But yet I do not see how women are responsible for the existence of slavery in this country.

*Lecturer.*---Your mind is now in a condition, I trust, to weigh candidly, what may be said on a question of such moment.

*Lady.*---I will surely consider what may be said with candor, let the result be what it may.

*Lecturer.*---It is everywhere admitted, that when an individual has the power of preventing a calamity, or securing a good, and fails to do so without good reason, he is

responsible. As, if one sees an incendiary plying a building with a torch, and refuses to give the alarm, he is held responsible for the consequences. So also where a man stands by and sees another murdered, and offers no assistance, he is deemed a murderer. He had the power to prevent the evil, but refused to use it. These are crimes of omission. This principle is clearly taught by our Lord, in the parable of the slothful servant, that hid his Lord's money in the earth. He had the means of doing good, but refused to apply them. I trust you see the correctness of this principle.

*Lady.*---I do, and apply it every day. We have in our village a striking illustration of the truth of it. There is Mrs. E., manifests unwearied interest, and labors in cultivating correct physical, intellectual, social and moral habits in her children; and as a consequence their praise is in every family in town. While Mrs. C., with equal opportunities, has suffered her children to grow up without restraint, or care, or admonition, and now, their ruin seems almost inevitable. And I never think of the conduct of these children, without feeling that their parents are responsible.

*Lecturer.*---I thank you, Mrs. A., for this striking though mournful illustration. It brings forcibly to mind that solemn and encouraging scripture truth, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22: 6.) And now, Mrs. A., let me ask, do you think slavery to be the sum of all villainies, a sin against God, and a crime against man, the direst of calamities, more to be dreaded than death itself?

*Lady.*---I certainly do. It would be less painful to know that one of mine, had fallen a victim of death than of slavery.

*Lecturer.*---Excuse me, Mrs. A., but did I not see your eldest daughter returning from the lecture room, arm in arm with Mr. B., the young slave-holder that has recently come to town---a man, by whom are practiced all the fearful enormities of selling infants by the pound, and robbing innocence of virtue. Did he not make his boasts, before leaving the room, of selling

a wife, and whipping a mother just before coming north. Did I not also hear your two sons, one of whom cast his first vote for a slave-holder, fluently apologising for these sinners against God, and criminals against man; did I not see them jeering some of their associates who appeared forcibly affected by the lecture?

*Lady*, [Greatly confused]---Indeed, Mr. F., I, I---

*Lecturer*.—Pardon me, ma'am, but I desire to know where your children received their lessons on the evils of slavery, and who is responsible for the public sentiment of your family.

*Lady*, [weeping.]—Really, Mr. F., I must confess---

*Lecturer*.—And you probably are but one among thousands, who will yet have to *confess* that their children, have yet to receive the first lessons at home, from parental lips, on the common origin, and equal brotherhood of the human family. God's views of oppression and his treatment of oppressors—the insufferable wrongs and sufferings of three millions of our doomed brethren and sisters---the claims of these chained millions on our sympathies and labors---the humanity of religion. and the final destiny of those who slight and pass by God's poor. Who, I ask, in view of this fearful and guilty negligence, is responsible for the pro-slavery public sentiment of this nation. Could a Hamilcar secure implacable hatred in the bosom of his infant son against the Romans, by swearing him at the shrine of his God, to a truceless war with these enemies? And, can a mother, whose mellow tones are perpetually falling like angels' music on the tender ear of her child---producing impressions never to be forgotten, secure no such opposition in the mind of her child to the oppressor of his species? Had the mother's of this nation, embraced the opportunity given them by Providence of educating their children aright, on the subject of Slavery, instead of our sons and daughters weaving chaplets for the guilty brow of the slave-holder, and apologising for his dark deeds, by courting his society and seeking his elevation to office, a public sentiment would have been formed as insufferable for the oppressor as the furnace of Nebu-



chadnezzar. These pirates upon human rights and human happiness, would be ranked among murderers, robbers and thieves. *And such a righteous sentiment the American woman should have, and can now form.* As an illustration, take my own little son. Do you suppose, should he ever attain to manhood, he will cherish any other sympathy for the oppressor, than such as is due to the greatest of criminals?

*Lady.*—Indeed, I don't. The mantle of his father has already fallen upon him, and he seems likely to share a double portion of his spirit. I have observed that he invariably associates the name of slave-holder with "baby stealers."

*Lecturer.*—Who then are responsible for the people's feelings, principles and views of slavery? Is there not omnipotence in truth when it can have "an open field and fair play?" And would not such a public sentiment as is within the power of the American women to form, be the death of slavery?

*Lady.*—My reflections overwhelm me. [*In tears.*] Well may the poor bondman say "none hath cared for my soul." And how guilty in this neglect am I? I have strove to satisfy myself with the thought that there was nothing for me to do. But I am sure if one of my own children were the victim of the oppressors' grasp, the remaining would at least be taught not to associate with him. I am resolved that for the future the golden rule shall be my motto. Would the women of the north do this, there would surely be an entire revolution in public opinion. Thus (however reluctantly) I am forced to the conclusion that for the sentiment so prevalent, that cradles the oppressor and spurns the oppressed, the *American women are responsible.* And yet, Mr. F., I do not clearly see how a mere change in this sentiment would destroy slavery. Will you please inform me on this subject?

*Lecturer.*—It is not pretended that a change of present views and feelings would alone unclasp the fetters. Slavery exists by unrighteous legislation. In other words, our brethren are kept in bondage by the force of oppres-

sive and wicked laws. In order to their freedom, therefore, these laws must be abolished. But, to secure this, there must be a revolution in the administration of the government. As slave holders are now at the helm of national affairs; and as they are never divided against slavery, they must be dislodged, and the true friend of the bondman be put in their stead, who will break every yoke and let the oppressed go free. And all this, please to bear in mind, can be accomplished only by the existence of such a public sentiment as we have seen can be moulded by your own sex. *And this would accomplish it.* If it is true, therefore, (and I see no avoiding this consequence) that a righteous Anti-Slavery government would follow the existence of an Anti-Slavery public sentiment, then it is also true that the *American women are responsible for the existence of American Slavery*, they having the power to form a correct sentiment.

*Lady.*—Alas, I see no escape from this fearful responsibility. And yet there is one consideration that seems to make against your reasoning and conclusion. The American women do not enjoy the right of the elective franchise; they would seem, therefore, not responsible for the character and conduct of rulers not chosen by themselves.

*Lecturer.*—Mrs. A., do you recognize the million and a half of women in slavery as your equal sisters,—I mean with rights to freedom and happiness equal to your own?

*Lady.*—I certainly do; "God hath made of one blood all nations for to dwell upon all the face of the earth."

*Lecturer.*—And you have promised to make the golden rule your rule.

*Lady.*—Yes, I trust I shall.

*Lecturer.*—Suppose, Mrs. A., while yet under the protection of a father's care, and with your present views, a slave-holder had solicited your hand in marriage, would it have been granted?

*Lady.*—By no means. [*Agitated.*] Nor shall my consent ever be yielded for a union between a slave-holder and my child.

*Lecturer.*—But suppose one of your daughters were in

the condition of the slave, and a young man who has cast his vote to elevate her oppressor to place and power, desires matrimonial alliance with your remaining child, would your assent be given?

*Lady.*—Not without repentance and time to bring forth fruits meet for repentance.

*Lecturer.*—Do you suppose it to be any less a sin to vote the *continuance* of chains and stripes for the million and a half of American daughters than to vote them on to your own daughter?

*Lady.*—I see the conclusion of your reasoning, and I willingly accept it. You would have every mother and daughter in the land adopt the motto, "Anti-Slavery or no husbands."

*Lecturer.*—Would not this be the natural result of obedience to the golden rule—or of "remembering those in bonds as bound with them?"

*Lady.*—Your question brings to mind the confusion of our minister, last evening, on your inquiring, "would you have voted for that slave-holder, if your own daughter had been his victim?" I do not see why he need to have been so confused, if, as at the time he said, he cast his vote in that direction from principle.

*Lecturer.*—Nor do I. But what, Mrs. A, do you think would be the result, if every daughter in the land would inscribe your motto on her banner and unfold it to the breeze?

*Lady.*—A spirit of universal opposition to oppression.

*Lecturer.*—And what the effect of this spirit on oppressors?

*Lady.*—A returnless exile from public confidence and suffrage.

*Lecturer.*—But would all this have no effect on slavery?

*Lady.*—I see, Mr. F., there is no escape from the conclusion that the American women ARE responsible for the existence of slavery.

*Lecturer.*—Let us take another view of this subject. Suppose your sister, who has gone south, were by some process to be reduced to slavery, as such cases do occur

—you doubtless recollect the case of Salome Miller; next year a national convention nominates *this sister's* owner for *President* of the United States. What would you do if your husband proposed to vote so much power into that oppressor's hands?

*Lady.*—I would not eat nor sleep until I had secured a solemn pledge from him to vote *against* such a monster.

*Lecturer.*—But suppose your neighbors purposed to aid in the elevation of this man? Do you suppose you could extort such a pledge from them?

*Lady.*—I could try. Yes, and I have no doubt I should succeed. I should hold myself responsible for the vote of every honorable man in town. I would go from house to house with pledge in hand. Nay, I should never consent to look in the face of that man again who would cast his vote for the oppressor of that sister. Indeed I am not sure but I should go as far as the poor woman mentioned by Gov. Briggs in his Albany Temperance speech. Yes, I would “go to the town election, and by tears, entreaties and warnings, solemnly protest against such wickedness.” Thus I would at least wash my hands in innocence by putting forth every effort to prevent such a consummation.

*Lecturer.*—Has it not occurred to you that by such a course you would greatly transcend the province of woman?

*Lady.*—Indeed, Mr. F., do you think it beyond the province of woman to labor for the deliverance of a beloved sister from the horrors of slavery. On an ordinary occasion it would be out of place for a woman to run shouting through the streets; but suppose a dwelling were in flames, would it not be her duty, if essential, to give the alarm?

*Lecturer.*—Very well, Mrs. A., you may thank a kind providence that the case supposed, is not true. Your daughters also, instead of feeling the smart of the reeking slave-whip on, their quivering flesh, and wearing the rattling hand-cuffs are enjoying a mother's smiles and counsels, and a father's protection. But you will bear in

mind that there are thousands and hundreds of thousands of sisters and daughters in this land hurled by the accursed hand of the oppressor, from a condition but "a little lower than the angels, crowned with glory and honor," to a level with swine and dogs---a degradation infinitely terrible---then hopes for time and eternity all crushed; every social tie rent in sunder---every aspiration shrouded in darkness---the reason crippled---the conscience stupified---knowledge withheld---the bible denied. To these sisters and daughters, liberty and happiness are as sweet and as dear as to your own; their enslavement is also as cruel and as wicked as the enslavement of your own. As our heavenly Father is no respecter of persons, he abhors the oppression of one as much as he would the other. Now, before this evil can be destroyed, a brand of infamy deep and indellible must be entrenched in the face of the unrepentant slave holder and his apologist, that, like a Cain, shall detect them wherever in the universe they shall wander. Is it not monstrous that men should be regarded as virtuous or honorable, who compel men and women to live together to raise stock for the market---who sell asunder husbands and wives for gain---who assume to decide whether their female slaves shall preserve their chastity or be imolated on the altar of lust---whether those for whom Christ died, shall hear the story of the cross,---is it not monstrous, I say, that such beings or their apologists, should be regarded as worthy a high place in that Church or State, planted in this western world by our noble pilgrim fathers? And yet such is the sentiment of this nation. Now, were the American women to put forth one half the effort supposed in the captivity of your sister, there would be such a revolution as should secure the release of every slave in the land.---I mean so deep an interest in the bondman would be secured, that every official station would be filled by his friends, and these would at once strike the galling fetters from his limbs. **WHO THEN, IS RESPONSIBLE?**

*Lady.*---Forbear, Mr. F., it is enough; my blood is freezing in my veins. Is it possible? Yes, it is even so.

We are verily guilty concerning our brother. Conscience recoils upon me like a wounded viper. These consequences seen in the distance, which I now feel, were the principal reasons for the denial of your position. *But it is true, THE AMERICAN WOMEN ARE RESPONSIBLE FOR THE EXISTENCE OF AMERICAN SLAVERY?* May God forgive us this sin. My soul is burdened with a sense of wrong, and my heart bleeds for the suffering and slighted slave. *What shall I do?* [Turns away and weeps.]

*Lecturer.*---Your tears, Mrs. A., will avail but little for the slave, *only* as they impel to action.

*Lady.*---Tell me what to do, and all that is in my power shall be done.

*Lecturer.*---Your question has, in part, been answered: do for the slave what you would have others do for *you*, if a slave. Let your heart continue to feel, and let your prayers ascend day and night for the captive. Study the evils of slavery. Buy the truth and scatter it among your neighbors,---invite the people to attend lectures---assist in supporting lecturers---request your husband to subscribe for an anti-slavery paper---put into the hands of your sons, Jay's Views, Slavery as it is, Life of Birney, Goodell's Constitutional Argument, &c. Purchase a few copies of Clark's Liberty Minstrel, and invite the young ladies and gentlemen of the village to sing at the anti-slavery concerts with you daughters, and at social gatherings. The conversion of the people to the principles of humanity, is a great work, but it will be accomplished; truth is mighty and must prevail. "The Lord executeth righteousness for *all* that are oppressed." The measure of the bondman's tears is well nigh full, and soon the God of justice will awake to their rescue. With your consent, Mrs. A., this conversation will now be closed, as I have an appointment at M----- this evening.

*Lady.*---I trust this interview, in the course of which my mind has undergone so important a change, will ever be cherished with pleasure. I feel reluctant, however, in entering on the duties before me, without further light, on a few questions which I will suggest, with your consent.

*Lecturer.*—It will afford me pleasure to render you assistance.

*Lady.*—It is said, you are doubtless aware, that “the anti-slavery movement of the north, has only riveted tighter the chains of the slave.” What is the answer to this objection.

*Lecturer.*—It would be difficult to show how the chains could be made *tighter* than they were when this subject was first agitated in this country. The entire nation was wrapt in the most profound slumbers, none thought or cared for the bondman. But how is it now? The entire land is shaken under Freedom’s mighty tread. Consternation is in the oppressor’s ranks. Their frenzied efforts are but the death throes of a huge monster that “dies hard.” In vain, they oppose the progress of the spirit of Freedom; any thing else they may oppose. They may conquer wind, water, and nature itself. But deliverance to the captive **MUST COME**. To this their strength can raise no barrier. They may incarcerate and murder abolitionists; but against their principles they can rear no walls; to confine them, they can forge no chains; if they suppress them in one place, they break out in a score of others, over faggots and scaffolds—over the bleeding bodies which they pile against Freedom’s march, it sweeps on with a noiseless but unceasing tread. At the south our principles are moving on in an *under current*, where they are every day gathering strength and momentum. Soon they will break forth to the oppressor’s consternation. This is expected. A Carolinian slaveholder speaking of Abolitionists, says, “**THEIR VOICE OF THUNDER MUST AND WILL BE HEARD!**!”

*Lady.*—I am satisfied. Will you tell me by what means the sympathy and co-operation of “the American women” can be secured?

*Lecturer.*—The women of this country know well that every benevolent work is appropriate for themselves. They must, therefore, be made to see and to feel, that this is emphatically a benevolent work. They must be

oft reminded of the noble and virtuous deeds of their sisters in other ages of the world—of Miriam the helper of Moses in the deliverance of Israel—Deborah who delivered her country from its enemies—of Esther who saved her countrymen from death—of the deliverance of Rome from the enemy by female influence—of the firmness of Isabella, that enabled the daring genius of Columbus, to pierce the night of ages and reveal to the wondering nations a new world—of Catharine 1st., who saved the Russian army and empire—of Mary Montague, who saved the lives of millions by introducing inoculation from the east into Europe, having first tried it on her own child—of Elizabeth Herrick whose pen gave an impulse to the heart and intellect of Wilberforce, that resulted in the suppression of the slave trade, and the emancipation of every slave on British soil. They must also be reminded that when “inquisition shall be made for blood” they will be held responsible for *what they might have done*.

*Lady.*—Do you think it right to introduce this subject on the Sabbath? if it is, why are many opposed to so doing?

*Lecturer.*—So far as I have observed, none are opposed to pleading the wrongs of the friendless slave on the Sabbath, but those strongly in sympathy with the oppressor. Jesus Christ has informed us, that “it is right to do good on the Sabbath day.” Hence many of his miracles for the relief of human suffering were performed on that day. Luke 13: 11-14, “And behold, there was a women who had a spirit of infirmity eighteen years, and was bowed together, and could in no way raise herself. And when Jesus saw her, he called her to him, and said to her, Woman, thou art loosed from thy infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath day,” &c. Luke 14: 1-7, “And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath, that they watched him. And behold, there was a certain man before him that had the dropsy. And Jesus answering,



spoke to the lawyers and Pharisees, saying, is it lawful to heal on the Sabbath? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not forthwith pull him out on the Sabbath? And they could not answer again to these things." (See John 9.) Should an ox of one of these oppressors chance to fall into a pit, he would raise half a neighborhood to get it out, and all is right. But do you on the Sabbath, call on this same man to behold and help *three millions of men*, cast into the horrible pit of slavery, and, lo! you are at once a "Sabbath desecrater." Horrible!

*Lady.*—You are aware, I suppose, that many think this subject should be confined to "moral suasion," and not be brought "into politics?"

*Lecturer.*—No, I am not aware that they "think" so. They say so; but if they think so, why have they brought temperance "into politics?" Is it any more of a political evil than slavery, or is slavery any more of a moral question than temperance? Slavery (as we have seen) exists by unrighteous laws; how then can these be moral suasioned out of being? The very idea is preposterous. This is the field of political legal suasion; and not of flattery and palaver. And yet, when an effort is made to put down this legalized abomination by legislation, the people affect great alarm and horror, lest you set aside "moral suasion!" How profoundly ridiculous.

*Lady.*—Would you dwell on the political aspects of slavery on the Sabbath?

*Lecturer.*—No sooner than I would carry a rope and windlass to a pit, into which an ox had fallen, on the Sabbath. We should call him an insane man, who was in favor of lifting an ox from a pit, but opposed to using the means necessary to get it out. The Bible is full of politics. It requires us to select men for rulers that fear God and hate covetousness, and that will do justice. It is surely right to preach on the Sabbath about those great fundamental questions of which the bible treats so large-

ly; else they are not proper subjects for Sabbath reading. This is true of politics. Ex. 18: 21-22, "Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring to thee, but every small matter they shall judge: So shall it be easier for thyself, and they shall bear the burden with thee." Deut. 16: 18, "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. 2 Sam. 23: 1-4 "Now these are the last words of David. David the son of Jesse said, and the man who was raised on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spoke by me, and his word was on my tongue. The God of Israel said, the Rock of Israel spoke to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (See Jer. 22 chapter.) Ezek. 22: 29-31, "The people of the land have used oppression, and exercised robbery, and have oppressed the poor and needy: yes, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." Now why this great horror at preaching "politics on the Sabbath?" Is it not because the politics of the land are so exceedingly corrupt as to be an improper topic for the Sabbath, or for any other days? But anti-slavery politics are Bible politics; this is our advantage, and this our enemies feel. This is the principal reason for their op-

position. But palsied be that arm that lays down at the oppressor's feet the weapons God has given us.

*Lady.*—You have said something in the course of our conversation of “the humanity of religion;” will you explain?

*Lecturer.*—I have time barely to suggest a few thoughts on this idea. I will, however, give you a Bible view of “the humanity of religion,” on condition that you will not fail to examine them. The following are a few among many. Job. 29: 12-17, “Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow’s heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor and the cause I knew not I searched out.” Isaiah 1: 17, “Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow,” and 58: 6-8, “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou shouldst bring the poor that are cast out to thy house? when thou seest the naked, that thou shouldst cover him; and that thou shouldst not hide thyself from thy own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward. Micah 6: 6-8, “Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offering, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Zech.

7: 9-14, "Thus speaketh the Lord of hosts, saying. Execute true judgment, and show mercy and compassion, every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and withdrew the shoulder, and stopped their ears, that they should not hear. Yes, they made their heart as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate."— Luke 10: 29-37, "But he, willing to justify himself, said to Jesus, And who is my neighbor? And Jesus answering said, a certain man went down from Jerusalem to Jericho, and fell among robbers, who stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said to him, take care of him, and whatever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor to him that fell among the robbers? And he said, he that showed mercy on him. Then said Jesus to him, Go, and do thou likewise." Luke 16: 9-12, "And I say to you, make yourselves friends of the man

men of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in that which is much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who will give you that which is your own?" Gal. 2: 10, "Only they would that we should remember the poor; the same which I also was forward to do. Gal. 5: 14, "For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." James 1: 27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 2: 1-10, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come also a poor man in vile raiment; And ye have respect for him that weareth the gay clothing, and say to him, sit thou here in a good place; and say to the poor, stand thou there, or sit thou here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heir of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do they not blaspheme that worthy name by which ye are called? If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors. For whoever shall keep the whole law, and yet offend in one point, he is guilty of all." 1 John 3: 15, "Whoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." From these passages we learn that godliness does not consist

in dreams, or fitful flights of imagination, or pleasurable affection of nerves; but in true benevolence of heart, that leads to grapple with vice for its destruction, and seek out the victim of oppression and wrong, however degraded, for their deliverance. This being true, how fearfully deficient is the religion of this age! It is emphatically humanityless. It is worthy of our notice, that there is more said in the Bible for the regulations of our feelings, actions and treatment of our fellow men, than for the regulation of the same toward God.

*Lady.*—Why then is it that so large a portion of the church stand aloof from the anti-slavery cause?

*Lecturer.*—The reason is given by our Lord in John 3: 19-21. And this is undoubtedly the true reason. This of course involves immense guilt! It is no less true of the American Church than of "the American women," that *they are responsible for the existence of American slavery!*" Had the pulpits of the land thundered and lightened with denunciations of slavery as they should, and had the church seconded this testimony, slavery would have fled, ere this, to hide its hideous head in everlasting darkness. But this has not been done. Hence all the blood and all the woes of slavery since the world began, rests on the church of this age. The guilt involved in every tear, every pang and every drop of blood, forced from the swollen veins by the knotted scourge, all is in her skirts. Do you ask why? Because there never was so much light abroad on this subject, as now; all the history of slavery is before the Church, its wrongs, its cruelties, its woes, its darkness, its all—and yet these are all connived at, or treated with indifference. This is a principle clearly evolved from Luke 11: 47-51. "Woe to you! for ye build the sepulchres of the prophets, and your fathers killed them." "From the blood of Abel to the blood of Zacharias, who perished between the altar and the temple: verily I say to you, It shall be required of this generation." O that they understood this in their day! And now, Mrs. A., we part. You will go from this conversation with renewed responsibilities;

may heaven aid you in the discharge of them. Your trials will be multiplied, but victory is sure. And when our brethren arise from their low bondage, we'll mingle our voices in "the chorus of millions set free." Then 'twill be sweet to sit down and recount our trials, and receive our reward, "the blessing of many ready to perish."

*Lady.*—Welcome that day...till then, farewell.

Air—"Mount Vernon."

"Sister, thou art worn and weary,  
Toiling for another's gain;  
Life with thee is dark and dreary,  
Filled with wretchedness and pain;  
Thou must rise at dawn of light,  
And thy daily task pursue,  
Till the darkness of the night  
Hide thy labors from thy view.

Oh, alas thou hast to bear  
Sufferings more than tongue can tell;  
Thy oppressor will not spare,  
But delights thy griefs to swell.

Oh thy back the scourge has felt,  
Then to God thou raised the cry,  
That the tyrant's heart he'd melt  
Ere thou should'st in tortures die.

Injured sister, well we know,  
That thy lot in life is hard;  
Sad thy state of toil and woe,  
From all blessedness debarred;  
While each sympathizing heart  
Pities thy forlorn distress;  
We would sweet relief impart,  
And delight thy soul to bless."



*Postscript.*—The Lecturer has recently received the most gratifying intelligence of the labors and success of Mrs. A. Her husband has purchased an A. S. Library, by means of which, nearly the whole village has been revolutionized—the eldest son is now in the field, as an A. S. Lecturer, often accompanied by his sisters, whose thrilling liberty songs secure for him a crowded house.—An A. S. Missionary Society has also been formed in the village, and, it is said, the younger son is about starting for Canada, to counsel and aid the fugitives. And now, fair reader, if convinced that "the American women are responsible for the existence of American slavery," go thou and do like Mrs. A.